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[JANUARY 6, 1949]

LET THIS BE THE GREAT YEAR

THE NEW YEAR—1949

Let this be the great year; let this be the great
Year of our lives! Let us not hesitate.

Within our will it lies: to give and share
The work, the bread, the sun, the dream, the prayer.

There is no peace, there is no love, unless
We share the spirit's highest consciousness,

Seeking together—through the dream—the deed.
What though our fingers feel life's thorns, and bleed—

If we shall win the deathless rose of joy?
Why fear life's flames, if from our purged alloy

God brings the utter gold of ecstasy?
No year is new until Eternity

Fills time with God. Give all our past to death;
And draw—by Love new-born—our souls' first breath.

E. MERRILL ROOT

Releasing Good Will—I

William W. Biddle

Meditations in Meter

Poems of the Season

The Devotional Life . . . A Page of Personal Helps

GREAT PEACE HAVE THEY WHO LOVE THY LAW

The universe has no policemen. Men who want to do wrong have an open way to do so. There is no cosmic force that will forbid them to take any wilful course they choose, but the price must be paid. In fact, God's laws, by which the universe and all things therein must move, can not be broken. If his laws could be broken they would not be laws. When men try to break them they only break themselves and thereby give evidence that there are genuine laws. One who plunges from an airplane to his death is not breaking the "law of gravity." He is demonstrating it.

These laws can not be broken, even though the violator is innocent of his wrong. Therefore we have a world in which innocent people suffer, but it is the only possible world in which a race can be stimulated to the discovery of the laws of life and thereby be saved. Sometimes one who suffers asks why it must be. He sees no wrong that he has done and therefore feels that God or "the nature of things" is unjust to him.

His question is an old one. It was raised in Hebrew literature and we read it in the Old Testament, "Why do the wicked prosper while the good man suffers?" Would we want a world in which every act of goodness was rewarded in ounces of gold or even in days of health. Such a world could not be a *good* world, for men are not good when they do good for pay. They have their reward, but it must be chiefly that of inner satisfaction, and who would trade that joy for the gold of the wicked?

The law of the harvest is as unshakeable as the law of gravity. The seemingly sad, though inescapable fact is that one sows evil and others often reap. The sins of the fathers show up many times in the lives of their children. Our hospitals and institutions give multiplied evidence of that truth. But there is also the happy evidence of the law of the harvest in the reaping of the good and true. There would be little incentive to teachers and parents in trying to rear children in good living if they could not depend upon this law of the harvest. Sowing good ideas means that somewhere and sometime good results will be reaped. But this law of the harvest must work both ways.

Imagine a world, if you can, in which there are no rules, no unfailing laws, no principles on which we could depend. One day the taking of poison has no ill effects; the next day it means death. At one moment an automobile crash leaves a car, and the people in it, unharmed; the next moment it means destruction of life and property. If the universe were like that it would not be a *universe*, "one" in its nature. Life would be thoroughly undependable. As it is, the "nature of things" can be trusted—what we or others sow, we or others reap.

The great quest of most laboratories of the world is for law, principles on which men may work with the material world. In recent decades laboratories in human behavior also have grown in size and importance. It is a relatively new field and presents problems that are far more complex than those of chemical reactions. Even so, the research is important. It suggests to us deeper laws of the spirit. There is a sense in which all of us who live, think and learn, can be "scientists" of a practical though limited kind. We can try to understand rather than to blame people unduly for misbehavior and we can also understand and intelligently encourage good behavior.

We live in a vast school of trial and error, but trial and error are too expensive. We must do less guessing about what works, in human affairs, and do more thinking and planning for a good community or a good world. The fact that we must take the consequences, good or bad, from living in a law-abiding universe, means that we can set out diligently to seek and find the good order of life. We can know that God is trustworthy, dependable in his judgments. It is the only possible world in which we can exist and develop.

Lawful Living

Someway, through each of us, we must bring the law of life into situations where the "law of sin and death" is working. Only that kind of "forgiveness" of God can stop the old cycles of death and start the new cycle of life. The law of love is the law of life. In Christ it comes with redemptive power. God's laws were not made for our punishment, but for our joy and peace. They were given us, not primarily to destroy the "breakers of law," but to build into a holy order of life all who will obey.

There is something glorious as well as alarming when we think of our part in the stream of human life that flows through generations to the future. At this New Years season the words of Mary Antin, taken from *The Girls Every Day Book,* Woman's Press, have an entrancing charm: "The tongue am I of those who lived before me, as those who are to come will be the voice of my unspoken thought. Before I could lie on my mother's breast, the earth had to be prepared, and the stars to take their places. A million races had to die, testing the law of life, and a boy and girl had to be bound together for life to watch for my coming. I was millions of years on the way, and I came through the sea of chance, by the fiery mountain of law, and the zigzag path of human possibility . . . The heir of the ages am I, and all that has been is in me, and shall continue to be in my immortal self."

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Editorial . . .

Views of the News

A Christian church in "pagan" Africa has sent an offering to their church headquarters in America to combat "the evils of civilization and the bad habits of some Americans in their neglect of Christianity." They have given twenty-five dollars out of their poverty to help save us. The gift is from an Episcopal Mission in Sierra Leone. Several millions of dollars have been given this year by Americans for missions in Africa. Christ still stands by the treasury. Have these African Christians, out of their penury, given more than all the rest? And for an equally urgent need?

* * * *

Magna Carta II is being written into the consciences and the affairs of men. The declaration on human rights has been passed by the third Assembly of the United Nations at Paris. The next step is to make the present agreement a legally binding Covenant. It marks one of the most important mile stones in the history of civilization. The first Great Charter was wrested by a few persons from the reluctant King John. This new bill of human rights is the result of contributions by thousands of people the world over who were invited to share their suggestions. It is a charter of freedom written by humanity and for humanity. Without "teeth" or any enforcement power, it is written on the level of moral values and insight, and will therefore serve the longer development of human decency.

Hail to the New Magna Carta!

* * * *

Leighton Stuart, former missionary and now United States Ambassador to China, wrote the Federal Council of Churches in biennial sessions that we must seek to "neutralize communism." That is a happy phrase, for a chemical solution or an idea can be neutralized only by a counteracting element. Since communism is godless in its ideology then it must be met with godliness, and godliness must be expressed through policies that bring food, clothing, security, hope and faith to men. Armed resistance to communist Russia, even though successful, would probably leave another "ism" in its wake, that would be in no way superior to communism. It is high time that statesmen should seek to meet moral problems with moral insight and moral power. There is evidence that some statesmen are trying to do just that. This message from our Ambassador to China is reassuring. More basic still is yet another sentence from Ambassador Stuart, "Whatever is true needs only to be demonstrated."

* * * *

As the Dutch Reformed Church protests the intervention in Indonesia by the Dutch Army, we have one more evidence of a new sense of international responsibility by the church. This action of the Dutch church is in keeping with a statement of the study section on the Church and the World Disorder as made to the World Council of Churches at Amsterdam which declares: "Christians . . . should recognize the hand of God in the revolt of multitudes against injustice that gives communism much of its strength. They should seek to recapture for the Church the original Christian solidarity with the world's distressed people, not to curb their aspirations toward justice, but, on the contrary, to go beyond them and direct them towards the only road that does not lead to a blank wall, obedience to God's will and his justice."

Doubtless the very fact that there is a World Council of Churches with its pronouncements on the level of world affairs, emboldens the church, in the nation, to speak out. The Federated Protestant missionary societies at the close of World War II asked for the liquidation of colonial relationships. The church is finding her voice.

* * * *

Shortly after the first Christmas, a family of "displaced persons" lived for a while in Egypt. After Herod's death, Joseph and Mary with the Christ child, made their way back to establish their home in Nazareth. Christianity was cradled in adversity. The poor and the homeless people of earth should have the heritage that genuine Christianity offers them. There are one million eligible displaced persons in Europe. Our present Displaced Persons Act admits but one-fifth of them over a period of two years into the United States. Other restrictions in the law should be broadened. Legislation to that end will be on the agenda of the new Congress. This should have the active concern of Christian citizens. We must not let Bethlehem, Egypt, Nazareth, and the refugee family fade readily from our memories.

* * * *

Speaking of Displaced Persons, New Zealand is admitting one thousand persons with the definite provision that they shall be aged people, widows, and orphans who will be of no economic value to the country. *Selah!*

* * * *

Christianity touched the field of sports in a significant way when the Federal Council of Churches, at its recent biennial sessions, honored Branch Rickey, president of the Brooklyn Dodgers. In making the citation, as a scroll was presented to Mr. Rickey, Charles P. Taft, president of the Federal Council, described him as a Christian sportsman and commended him for extending opportunity in the field of sports without regard for race. When Branch Rickey signed Jackie Robinson for the Brooklyn Dodgers in 1947, he broke a precedent which had kept Negro players out of the major league baseball. This example of common sense in sports should have a far-reaching influence. In replying to the honor extended him, Branch Rickey said that he was sure the time would come when ability to play the game would su-

persede such questions as the color of the skin. "In other words," he added, "Americans will sometime wonder why you should have honored anyone for doing something so obviously fair." Branch Rickey is reported to have said that he has never attended a baseball game on Sunday.

* * * *

It is with mixed reactions that we read of the appointment of General Douglas MacArthur as an honorary co-chairman of the newly-established Japan Christian University Foundation. We have no doubt that present facts relating to policies governing Japan made the appointment seem reasonable and important to those who made it. Certain names bring more response to the plans for the proposed University. In fact, the name of MacArthur may put much more immediate power behind them. Apparently present Japanese leadership would be agreeable to the appointment of the man who now conducts the occupation, but the fact remains that his name is a symbol of that occupation. As time moves on the reactions of the Japanese, when released from necessitous circumstances, may not be the same. Japan is in a measure under duress, resilient as the present occupation policies may be.

Why cannot such grand movements as that for the United Christian University for Japan be planned and consummated in such a manner that it will not be shadowed by the looming figures of post war rule. The free will of Japanese and American Christians, independent of compelling military names, should stir our times with an inward thrust of life that swells from the subsoil of peace in each nation. We do not believe that a military name taints all it touches, and we are not here opposing MacArthur policies. As occupations go his administration seems to be commendable. There is great need for a new witness of moral forces, outside the military patterns under which men and nations live today.

Perhaps the suggestion of MacArthur's name came from the Japanese. Even though it did the pressure of hard times and of occupation can hardly outweigh the need of a new and independent response that should leap from the hearts of millions, in Japan and in America, seeking to outmode wars and occupations.

E. T. E.

Releasing Good Will—I

By William W. Biddle

William W. Biddle is doing a pioneering service at Earlham College in the field of community dynamics. One of those services is within the city of Richmond, Indiana.

These articles are comprehended in an Earlham College bulletin which may be ordered free from the College.

TOO often the cynical and discouraged blame the ills of mankind upon an evil and stubborn "human nature." Men are naturally evil, they say; we must have wars because men are belligerent by instinct. We must have poverty and suffering because men are born selfish. It need scarcely be said that this pessimistic view is not Christian teaching. Yet, in the face of the manifold sufferings and uncertainties of a tragic era, even good church people may find themselves unwittingly accepting some such belief.

Historically, the Quakers have distinguished themselves by clinging to the doctrine that there is that of God in all men. They have sought to awaken the inner life even in such unpromising people as criminals and slaves. Modern fearful times call for an unusually courageous faith in the ultimate goodness of our fellow man, and an increasing skill in feeding that inner life. The faith can be nurtured by the development of skill in discovering that the often feeble spark of good will can be fanned into a consuming flame.

Science Serving Faith

It is possible to make a scientific approach to the problem of helping people to become better. Science then may operate to serve faith. Specifically, psychology can work in harmony with the purposes of religion in this matter. It is possible to experiment with our faith in the divine spark; to discover methods for increasing good will.

Some beginning attempts at such experimentation are being made at Earlham College, in the Department of Community Dynamics. Students and faculty, in a small way, are trying to see how people can be inspired to work together for the general good in the communities in which they live. The methods used are in line with modern psychological theory, but also give new vitality to religious faith in the goodness of men. No claim can be made that conclusions reached now or later are final or that they exclude other approaches. Whatever findings have appeared are merely a few which have proved practical in experience.

There are certain conclusions of psychological theory which both reenforce religious thinking and give direction for practical experiment. A number of prominent psychologists are now agreed that it is impossible to understand human beings without assuming that each person is possessed of a self which seeks growth and completion. Though they will not use the word "soul" they have, for all practical purposes, returned to this point of view which was discarded by earlier investigators. They conclude further that each sane self tends to be rational and ethical. The evidence from studies of maladjusted people is quite clear. Mean, vicious and unreasonable persons are usually maladjusted, disintegrated. As they can be led to live at peace with themselves, they become more reasonable and more kindly toward other people. All people have impulses which are both good and bad, but the organizing self tends to select the better as the governing impulses.

Reflected in Persons

Jesus apparently acted upon conclusions similar to this. He assumed that there was good sense and good ethics to be found in even unpromising people. He sought continually to bring that inward goodness to light.

If then there is inner, natural good will, why is there so much of manifest stupidity and inhumanity to be observed everywhere? The answer is to be found in men's frustrations and fears. People whose lives have been blocked by circumstance, or by their own limitations and mistakes, tend to

become hateful and aggressive. People who live in insecurity, worry and fear usually "take out" their emotions upon scapegoats. This is the psychological origin of hate, distrust, prejudice. The inherent tendency toward the sanity of goodwill is covered over with negative emotions created by incomplete lives.

When frustration and fear loom large in people's lives, at least, two possible reactions may appear. One is apathy. People lose hope, quit trying, say, "What's the use?" The other is aggression. This may range all the way from suspicion and distrust to hate and to open attacks upon some convenient scapegoat. Apathy and aggression may occur separately, or they may be found in the same individual.

Few will deny that the modern world is filled with situations causing insecurity, fear, frustration. Is it any wonder that there is so much of hate, prejudice, conflict, wars and rumors of wars? The goodwill is well buried.

The illwill at large in the world bids fair to increase unless we can learn to release the goodwill which points toward decency and sanity. Jesus knew how to do this. In the same spirit, and with modern knowledge, can we rediscover methods for releasing goodwill in modern times?

The "How?"

Any conclusions reached as to methods for helping people to make themselves better must be stated humbly. Life is so complex; there is so much to learn. The knowledge we have represents but a small corner of the whole. Others have conclusions and truths not touched upon here.

In seeking to discover methods for releasing goodwill, we have not looked for goodness in the abstract. Rather we have believed that good men should be good for something. Their virtue is to be found in action, in living. We have sought it where people live, in communities and neighborhoods of real life.

Our experience leads us to conclude that the spark of goodwill is most likely to flame up if we quietly assume that it is there. The assumption must be made even though the evidence does not encourage one to believe so. The spark is there, but it cannot be forced into flame. Blow on it too hard and you may blow it out. Seek rather to create the conditions which will encourage motives of goodwill in another. Develop an atmosphere which is kindly, understanding and which assumes that all people really want to do that which is right as they understand right.

(Concluded in next issue)

Two Itinerant Quaker Women

By Elbert Russell

This feature story follows well a previous issue of The American Friend *on the responsibility of Quaker Women.*

HISTORICAL parallels are instructive if the lessons are drawn from parts that are strictly parallel. Some conditions in modern Quakerdom are sufficiently similar to those in the 18th century when Friends, traveling in the ministry, exercised such a profound influence on our Society's history to make events of that period instructive. There were then well-established Quaker populations in Great Britain and the northern colonies of America, especially in the region from Maryland to Rhode Island. On the outskirts of Quakerdom were scattered groups on the European continent and on the frontiers of America.

The traveling ministers were the greatest single influence in binding the British and American sections of the Society together and in maintaining common ideas and practices among the members everywhere. Their influence was particularly valuable in the case of the more or less isolated groups and individuals on the fringes of Quakerdom. In these areas books were few and costly; there were no Quaker periodicals; and extensive or frequent travel was difficult and beyond the means or leisure of most Friends.

The visiting Friends were therefore the chief means of contact with the Quaker world at large. They brought stimulating personalities, new ideas, fresh statements of Quaker truth and news of events and persons in other parts of the Society. The presence of a visiting Friend from abroad was often the high point in Yearly or Quarterly Meeting; and the turning point of many a young Friend's life was the influence of a couple of "visiting families," or a sermon in the local Meeting. The visitor's stories and illustrations were used by speakers in the home Meeting and freshened and enriched the vocal ministry.

Most of the ministers who traveled frequently, or made long journeys were understandably men. Women were less able to leave home for long periods or to endure the hardships of travel. There were, however, a number of notable women whose ministry was widely extended in the latter half of the 18th and first half of the 19th century. Among the earliest of these about the middle of the 18th century were two English women, Mary Peisley and Catherine Payton Phillips, who spent about three years in the American colonies, 1753-1756. They landed at Charlestown, South Carolina, and traversed the country northward as far as Maine, visiting Friends' Meetings and families as fully as possible. Catherine Phillips' *Memoirs* contain a very readable account of their experiences based on her diary.

Mary Peisley was apparently the older and more experienced minister; Catherine starting with her as her traveling companion. But the latter developed into a resourceful and able minister and frequently they pursued separate journeys and ministry. Mary seems to have carried the chief responsibility for preaching, but Catherine had a special gift for "being baptized into people's conditions." She drew young people to her in confession and for spiritual advice, and had a concern for preaching to non-Friends.

They encountered extreme difficulties in their work. Catherine estimates that she traveled 8,750 miles in America; somewhat more than her companion. Most of these journeys were by horseback. Three times she was thrown from her horse, mercifully escaping with sprained arms only. She made trips in open boats across long ferries (eight miles at Newbern, N. C.) across the Chesapeake, Long Island Sound, Narragansett Bay, Casco Bay, and to Nantucket Island. Once, like Washington, they crossed the Delaware amid floating ice. In the Carolinas they traveled for days without seeing a house, and several times slept in the woods. Occasionally they traveled forty miles in a day on horseback. Mostly they were entertained on the frontiers in the poor, crowded cabins of hospitable settlers. Neither Friend was in robust health and they had frequently to interrupt their travels on account of illness or exhaustion. At the end of their American ministry, Catherine thankfully testifies "that the preserving, sustaining hand of my heavenly Father was signally extended for my help and salvation."

The ministry of these Friends was chiefly directed toward (1) explaining Friends' beliefs to outsiders, many of whom attended their meetings, and condemning prevalent vices; (2) strengthening the organization of Meetings and exhorting Friends to observe more strictly Friends' peculiar prac-

tices, and (3) to draw back into the Society the many young people who were drifting away from it.

These women were ministers of the Quietest type; they proceeded only as they felt led from day to day; they were often silent in Meetings, many times to the disappointment of members and especially of visitors. They felt the need of turning people to the spirit within and away from dependence on words or "human instrumentalities." Often they felt "low" in spirit and had no message, but generally one or both had moving messages and as they spoke to spiritual conditions, were moved to "deal closely" with Friends' shortcomings or were "exercised" over prevalent irreligion and immorality.

On the frontiers there was great spiritual desolation. Churches were weak, preachers were few, and Friends' ministers came rarely to scattered Friends. In these conditions these Friends brought refreshment, reproof, encouragement, and new life.

The historic parallel today lies in the need of similar personal visitation to individuals and groups on the fringes of world-Quakerism. In spite of greater availability of books and periodicals and better means of travel, there are still isolated individuals, groups and Meetings in need of that personal ministry which is so vital to Quaker religion and the means appointed by Christ for the spread of his Kingdom. The Friends Fellowship Council is engaged in promoting such visitation to isolated Friends and members of the Wider Quaker Fellowship in the United States, and the Friends World Committee for Consultation has made a beginning for the overseas frontiers of Quakerdom. Faced with these needs and opportunities, let us remember these ancient men and women who spoke to our fathers the word of God and "considering the issue of their lives, imitate their faith."

The Leaven of Love

A Testimonial on Work Camps

By Glenn D. Everett

ACCOMPLISHMENTS of the work camps which the American Friends Service Committee is conducting in Europe can best be judged by the reaction of those European students who participate in them. In this connection I have received a testimonial which ought to be shared with Friends in order that they might see the work that they are doing as it appears to the eyes of those abroad who come into contact with it.

When I was in Poland as correspondent for an American news magazine I found the most discouraging aspect of life there not the physical ruins, appalling though they were, but the spiritual disillusionment of the people. A feeling of cynicism and hopelessness was particularly prevalent among young intellectuals, the very group to whom we must look for leadership in the next three or four decades.

During a visit at the University of Poznan to write about reconstruction in education, I made the acquaintance of two English-speaking medical students, young women who were studying under incredible conditions of hardship for a profession which sorely needed them. They accompanied me as interpreters for several days. Subsequently, they have written me a number of long and frank letters saying that they wished me to know the true conditions of life in Poland in order that I might inform Americans of the facts. One of their early letters last year expressed in lucid words the prevalent feeling of hopelessness encountered so often among young people in Poland. Said Dr. Danuta Podkomorska:

Glenn Everett is at present a Washington correspondent for the Columbus, Ohio, DISPATCH, *Wilmington, Delaware,* NEWS AND JOURNAL, *and several other newspapers.*

"Europe is a land of hate and insanity. The people here are born to quarrel and fight. The only purpose of having children is that the country needs soldiers. If another Columbus could find a new America, all European nations could live there in peace, well mixed together. In Europe we have all old traditions, old history, and harsh new memories that do not allow us to forget the old ones. A mother teaches her child from his birthday that he must make vengeance on his father's murderers, and so every twenty or thirty years, when these children are grown up, war must begin and, of course, new moral wounds are inflicted, and so on, still worse and worse. Every European, separate, is a man, but as nations they become beasts."

A break of several months occurred in this correspondence recently. Then came a short note explaining that David Richie, another American, had come to Joznan. He was a worker for the American Friends Service Committee and in the course of being shown about had pursuaded these two young women to spend the summer conducting a public clinic in connection with a Friends' work camp project in a poverty-stricken rural area. They asked if I knew of the Quakers in America (I did!) and said that, if not, I should become acquainted with them for they were doing good work in Poland.

At my request, they have written to tell me of their experiences at this work camp. Here is the heart-warming letter which Dr. Podkomorska has written:

"Our work camp is finished and we are all very sad. When we said our good-bye's some of us had tears in our eyes. For me, it was certainly one of the finest vacations I have ever had. I should be very interested to see how in Germany and in France such work camps are organized. For us in Poland it is very encouraging to know that everywhere in the world there are some people of good will who believe that truth and brotherhood will sometime rule in the world. When I met you and afterward David Richie, I thought that you are both only idealists who cannot be met often and who cannot find anyone to work with you, but afterward I learn that you receive money from people who think like you, and David also, that he left his wife and child whom he loves very much to work here for others who need his help. I was astonished. I wished to meet his friends. Anna did also and so we went to his camp.

"We must confess that we went not to work for the country people, as was the idea of the camp, but to see and to speak with these strange people who came to Poland for a year or two, who studied the Polish language for months before coming here to work hard and help the people that they

knew only from newspapers. They had in their own country often luxurious conditions of life and came here in spite of it.

"Polish campers came in general to compare their point of view with the others, to discuss social problems of life which are in Poland a topic of great contemporary interest, to learn foreign languages, and to learn about a new philosophy in which they were very much interested, but I don't know about anyone who came really to work for others. We were really ashamed when we saw how Quakers worked for our own Polish people. We were morally pressed to work, too, and then we began to find joy in our work. We were happy working all together. We were happy to see that we were really building a school. We were happy to see how grew its foundations and then its walls, and doors and windows, and we had a real pleasure in painting and in hanging little pictures that we made ourselves. It was our work that joined us together and our work that made friends of us.

"We could not work as hard as we wanted because we are fatigued after five and a half years of war and three years of very hard reconstruction work. Many of us had had no vacations since the beginning of the war, and we were really very tired, but I am sure that especially at the end of the work camp everyone of us did his best, and tried to work as well as he could.

"I didn't like the country and the peasant people. David told us that we were to work two hours in the clinic with the peasants and five hours with the others, and that we shall learn to like the country people, he was sure of it. We had so many patients, however, that we were obliged to work all day in the clinic, even more than seven hours.

"At the camp the most pleasant experience for us was the Sunday excursions, not because it was something interesting and we saw new things (therefore, of course, I like excursions in general) but chiefly because we were the whole day together. We could speak and discuss and sing and laugh together. We had often a picnic lunch and returned in the evening, and then I was happy. I smiled even to the country people and I liked them."

Sincerely,
Danuta

Even more moving is the letter from Dr. Anna Szetle. She has written:

"I don't know if you are interested in my impressions of the camp also but I think that you as an American can be proud that we think this way about your American action in Poland.

"As you already know, we decided in a few minutes to go to the camp. I must confess that not more than ten per cent of my motive was to go and help the country folk. First of all I wanted to seek my own profit. Before the war and at the beginning of hostilities I was a real idealist. I wanted to live only for others and so I studied medicine. We had serious principles and we believed in them. We had a stabilized belief in political and social relations. During the war and after the war we have had such experiences as to make us disillusioned. These philosophical questions were most important to us as our faith had been taken away. We have had no more principles, you see. Our faith had been taken away. We have lived from day to day. In the university we have learned many things, but all without conviction. *We were as in a total anasthesia.*

"I thought sometimes that only a strong power could return us to normal life. We were in such a psychological condition before the camp. I cannot say that now a change is already performed in us but it is begun and the beginning is the most difficult. In the camp we met people who have a reason for life and who find it quite simple. It seems to me that once again my life has a value and perhaps we shall be able to work better.

"We discussed once at the camp fire what the work camp has given us. One of the Polish boys said that during the war he lost entirely his idealism and his reason for life. Then he met David and after talking with him, he came to the camp to search for a new spirit and he found it.

"I am convinced that all of our youth feel alike and it would be well if they had an occasion to take part in one of such camps."

Sincerely,
Anna

The sun and stars have been found to contain uranium, according to astronomers, which is a real comfort provided we can get there first. The experts also say that the atomic mineral was produced in the celestial bodies when the universe was very young; which is even more of a comfort, since you can forgive juveniles for many things that would be depressing if done in full maturity.

Worldover Press

EPISTLE FROM CHINA

Dear Friends:

Our Yearly Meeting has, in many ways, been a memorable one. We have been meeting in the Friends' College, Chengtu, during the first outburst of warm spring weather which has brought the beauty of the magnolia and cherry blossom, the brightness of the yellow rape and the rich perfume of the beans. We have been inspired by the presence of our Friends, J. Usang Ly from Shanghai, who has come to deliver the Henry T. Hodgkin Memorial Lectures at the West China Union University, and Harry T. Silcock, who is especially welcome because of his long association with our work.

Although we are aware of our weaknesses both as individuals and as a Society, our thoughts have turned to the possibilities that lie before us. It is not pretentious meetinghouses or well supplied institutions that are vital if we are to meet the urgent challenge of this generation, but rather a way of life and a humble, yet determined spirit, filled with religious fervour. We already have much property and physical equipment, and there is danger lest we become like a beggar with a golden rice bowl: we have need to use more fully in God's service the gifts we have already received from Him. We need to venture forth in His Spirit, realizing that true prayer implies a willingness on the part of the individual to do God's will, not counting the cost. These are times not for a passive waiting for the revival of our Society or ourselves, but for active response to the call to reach out towards God, rejoicing that the Husbandman works in the fields with His servants, not leaving them to toil alone.

What we pray for ourselves we also ask on behalf of others who may feel similar needs. We have thought with sympathy of Friends in other parts of China and in England, and have, through the report of the recent meeting of the World Committee, and from the epistles and letters we have received, been brought into close fellowship with Friends in many different parts of the world. May we all, and especially as we meet in small groups, receive the baptism of God's Holy Spirit so that we may be more truly one with Him and with each other.

Signed by: Lo Pin-san,
Chao Kwang-hwei,
(Chairman)

Chengtu,
Szechwan, West China,
March 11th, 1948.

Men of old were loth to speak, lest a word that they could not make good should shame them.

—The Sayings of Confucius

REPORT ON RELIEF CLOTHING

Harold Carson, member of West Grove Meeting in Western Yearly Meeting, has returned from Europe where he surveyed the distribution of clothing that goes through the American Friends Service Committee. He is director of clothing service in Philadelphia. He has traveled through France, Austria, Hungary, and Germany, with side trips into Holland and Switzerland, and describes what happens to the clothing which is sent from our AFSC warehouses in America to Germany.

Shipments arrive first in Bremen; then the clothing travels by special relief train to various cities. The number of bales a city receives is decided by means of a key worked out by agencies of Arbeiter Wohlfahrt and the German Red Cross. Factors determining the key include the population of each city in 1939 and 1948, the number of people living in a room, the total acreage of land which will produce food, and the percentage of refugees and P. O. W.'s. Only in the French Zone do our own teams distribute AFSC clothing. In the American and British Zones, our shipments go to the German Red Cross and Arbeiter Wohlfahrt.

In all cases, however, the people receiving the clothing are selected not by Quakers but by social welfare workers belonging to the various agencies. A city like Frankfort, he explained, is divided into thirty-seven districts. A welfare worker in each district visits homes and recommends to the distribution center families who need certain pieces of clothing. The family then goes to the center on a certain day to receive them. Thus, clothing is not just handed out indiscriminately. In conclusion, Kit gave his answer to the question, "Is there still need in Germany?" A certain number of the needy have received clothing, but a great many more have not. In distributing Girl Scout kits, he said, he took a picture before leaving each home. Generally one or two in a family had been given some garment, but always there were from ten to twenty neighborhood children standing around, and they had not received any.

Since 1900 the United States has used up more mineral raw materials than all the rest of the world since the beginning of recorded history. (Very big inroads were made into our reserves by the effort to be the "arsenal of democracy" in the recent war.)

IN A LIQUOR ARGUMENT

The other day, a man with long experience in public life, said: "You Drys say one thing, and the Wets say another, and the truth is, that the facts are just about half-way between what you say and what they say."

"Not half-way," we said. "The facts are a lot closer to our position than to their position."

He pulled a notebook out of his pocket and jotted down a few statements. "Here it is," he said: (1) Some people are always going to drink liquor and you can't stop them by law or any other way. (2) Not as many of them will drink, however, nor will those who do use liquors drink as much, if the general public policy is repressive. (3) Prohibition was not "put over" by a minority and it is nonsense to say it was. The Prohibition Amendment had more votes behind it than any other Amendment to the Constitution. The people really wanted to reduce drinking to the absolute minimum because they believed it would be to their economic advantage to do so. (4) A great many people would not accept prohibition. Large groups don't like it because it was so strongly supported by the Protestant Church, by the "nativists," and by the rural and small-town population. (5) There were such enormous profits to be made in violation of the law, that it soon became almost completely ineffective in communities where these rebellious groups were in the majority. There may be about as many bootleggers now as there were before Prohibition Repeal, but we do not have as many large operators. The Capone gang still operates in Chicago, for instance, but not on the scale it did, and the people don't see so much of its operations. (6) On the other hand, all the Repealist promises have been repudiated. Liquor is more an influence in government than ever before; the profits of the traffic are scandalous; the cocktail rooms over the country are simply headquarters for degenerates and traps for the unwary —so are most of the beer joints, which get a different class. There has been more cultural degeneration since Repeal of the Prohibition Law than in any similar period of our history. Drinking is increasing; the women are drinking as never before, the young people are drinking as never before, alcoholism is recognized as a major problem all over the country, drunkenness has enormously increased, and drunken driving threatens every home in the land; crime, juvenile delinquency and every other social problem, presses upon us with increasing force."

"You think Prohibition ought to come back?" we asked.

"No," he answered, "not Federal Prohibition. In states where the population is homogeneous, it seems to get relatively good results; so does local option in many areas, but you might as well wake up to the fact that you Drys are not running the Federal Government. It is in the hands of entirely different people to those who were most influential about 1920. You may be in the majority for all I know, but you don't pull together. You are divided politically, sectionally, and by groups. You are continually attacking each other on other issues instead of trying to weld your forces into one united army."

"Then you think we ought to let the Federal Government alone and try to control the situation in the states where we are still influential?" we asked.

"In general, yes," he said, "do that and make every use of the second section of the Twenty-First Amendment, which requires the Federal Government to support state laws. Insist that the Federal Government take the liquor traffic off the radio, which is interstate; stop all liquor advertising in interstate commerce, then get together, stay together and try to find recruits from the groups which are now unfriendly to you. You can get a lot of them too, if you really try."

"Thanks," we said, "your statement of the situation sounds reasonably objective. The trouble is that the liquor traffic is like fascism and communism —eternally trying to enlarge its borders. You are undoubtedly right that the people don't want Federal Prohibition now, but unless the liquor traffic stops promoting the use of its product, with an ever-expanding consumption and attendant increasing social and economic cost; unless it quits trying to overthrow prohibitionary laws in states and counties and denying the right of the people to deal with the liquor traffic in the vicinity of their own homes, the attitude of the majority of people toward total prohibition may change.

—From the *Methodist "Clipsheet"*

Professor Harlow Shapley, chairman of the department of astronomy at Harvard University, has said, "Our species of man is now at one of its critical epochs. Does it survive the crisis, through the use of intelligence and the submersion of avarice, or does it join the fossil biological failures of the past, which, through inability to meet their crises, have long ceased to greet nightly the world of enduring stars?"

NO CHRISTIAN "SYSTEM"

The Federal Council of the Churches of Christ in America, declaring that "there can be no Christian sanction for one-sided support of either economic individualism or economic collectivism," has called for a perpetual Christian struggle in behalf of whatever values are most neglected in the predominant economic institutions.

"Under capitalism," said a statement approved by the Executive Committee and made public recently, "the emphasis should be on the need for justice. Under the form of collectivism, the emphasis should be on the need for freedom."

The statement noted that although some economic systems may be more favorable to Christian life than others, there is no "Christian" economic system that is suitable for all situations.

"Christians must be guided," the statement added, "by their ethic to seek the economic institutions which will, in a given set of circumstances, serve most fully the three positive values—justice, order, freedom.

Dr. Milner Wields Mattock

Here is a depiction of sod-breaking, symbolic of Guilford College. President Clyde Milner swings an effective mattock as ground breaking for the new science building gets underway. Back of him, left to right, are Robert Frazier, secretary of the Board of Trustees; Dorothy Gilbert, associate professor of English (and member of the Editorial Council of THE AMERICAN FRIEND); and Albert C. Woodruff, architect.

CONFUSING COLORS

The sessions of the Federal Council of Churches carry adequate dignity and solemnity, but they also have their lighter moments. At the recent meeting in Cincinnati there was the usual problem of getting speakers to talk directly into the "mike" on the public address system. After it had been lowered for a short lady, tall Bishop Sterrett of the Episcopal Church came to the platform and started speaking. A voice from the audience shouted in clear, resounding words, "Will the Bishop please raise the microphone or else get on his knees." It probably has no spiritual significance to say that the Bishop did *not* get on his knees. Being sharp at repartee he replied, "I'll have to spend time on my knees before dealing with you, brother!"

Another burst of merriment came when Dr. Benjamin Mays, a Negro president of Atlanta University and former vice-president of the Federal Council of Churches, presented a resolution but, wearing a blue badge as distinguished from the white badges of voting members, he could not make a motion for adoption.

"I'm blue," he said, putting his finger on the badge, "and so I can't make a motion before this body." That was merriment enough, considering his color, but a bellow of laughter followed when a delegate, darker than Dr. Mays, black as the blackest, jumped to his feet and shouted, "I'm white, I'll make the motion."

THE STORY OF GRETA

The Individual Services Unit of the American Friends Service Committee continues to receive requests for migration assistance, many of them from persons, such as German and Austrian nationals, who are not eligible for immigration to the United States. Some requests come from people known to our Centers abroad before the war, and for whom the future is still uncertain.

In 1939, Greta Lehman, then only a few months old, lived in Berlin with her Jewish father and non-Jewish mother. Like others of his race, Mr. Lehman was deprived of means of earning a living for his family. They decided to go to Shanghai. Since Mrs. Lehman and Greta were Catholic, their travel was arranged by the Catholic agency, and their transport left ahead of the Jewish agency transport on which Mr. Lehman was to sail. So the family separated, expecting to meet in Shanghai within a few weeks.

But this meeting was not to take place. The outbreak of war prevented Mr. Lehman from leaving Berlin. In 1941, word reached him that his wife had died. In despair she had taken her own life. Greta, then three years old, was left alone in Shanghai. In his grief the father turned to the Quakerburo for help. A cable was dispatched to Philadelphia, and Philadelphia quickly sent a message to the Friends Center in Shanghai.

Mr. Lehman went to the American Embassy in Berlin where a document was drawn up and executed, giving the American Friends Service Committee legal custody and guardianship of Greta. But the entrance of America into the war a month later, in December, 1941, cut off all further communication with Shanghai and Berlin, and it was not until the end of the war four years later that Greta was found safe and well in Shanghai where she had been cared for by a German refugee family. Word came then also of the father. He was one of the few survivors of the concentration camp Auschwitz. He was now back in Berlin and anxious to know what had happened to Greta.

Then started the long and involved correspondence on plans for Greta's future. The father wanted her returned to him. The foster family was loath to give her up, and Greta herself knew no other parents. The picture became confused. The father heard rumors of the foster family's going to Australia and of their coming to the United States. There was the suggestion that Greta be sent to England, while at the same time arrangements were underway for her repatriation to Berlin.

Finally all the threads were pulled together, and with the help of Friends in Berlin and Shanghai, of UNRRA, the International Refugee Organization and the Joint Distribution Committee, Greta was returned to her father and new mother in Berlin.

CHILDREN APPLY SERMON ON THE MOUNT

"Last Monday, after you had told us about the little girl winning over the bully who had always picked on her, by giving him an apple, I decided to give some gumdrops to a boy that was always pulling my hair. And it worked! He hasn't done it since!"

So began a discussion of the practical application of Jesus' teachings of "returning good for evil" as a means of overcoming an enemy by love. At the Junior Church Services, Indianapolis Friends Meeting, we had been using the Sermon on the Mount as a basis of a series of sermonettes. The true incident had been told as an example of what a nine or ten-year-old girl had done in applying this teaching of Jesus. The suggestion had been made that perhaps the children might like to try to practice this same technique of winning over enemies, and then tell the rest of us the results.

"There was a boy that was always fighting and picking on me. One day it was raining and so I gave him an extra street car ticket I had, and he hasn't done it any more," said another boy in the first year of our Junior Department.

Another comment was: "Germany was mean to us in the war and we were mean back at her. We didn't return good for evil like we should have."

If only all the Christians of the world would, in such utter simplicity, seek to apply these and the other teachings of Jesus, we should not have the injustices, and the hate and fear, that lead to strife and war. "A little child shall lead them."

ROBERT GEMMER

MORE FRIENDSHIP GARDENS

With twenty-six thousand Friendship Gardens already planted in Europe and Asia, the AFSC has great hopes that the total might be raised to at least fifty thousand by the end of the year.

These gardens are grown from special assortments of vegetable seeds bought with the gifts of thousands of American children and adults, and distributed by AFSC workers in Germany and Japan. Made available by a leading seed company at the cost price, fifty cents, each Friendship seed packet will plant a garden measuring over a thousand square feet, and furnish a family of five with a dozen fresh vegetables, with some left over for canning. As its own contribution to the program, the seed company includes an assortment of flower seeds so that the Friendship Gardens will have beauty as well as utility.

The seed program is a most practical expression of brotherhood and good will. Harvests from gardens planted with past contributions have given spiritual as well as physical help to the needy in foreign countries. As an expression of thanks, toys, drawings and paintings were sent to the Service Committee by children in Hungary, Poland, and other areas. One blind Japanese boy wrote: "On behalf of my friends living here, I will express my thanks for the seeds you sent us, seeds of your mind which will take their roots in our social ground over here and bear the beautiful fruits eternally. We wish you the best of health from this far away shore of the Pacific Ocean."

Packets contain only those varieties of seeds approved by the Department of Agriculture for use in areas to which they are sent. Planting instructions are given in German or Japanese. Each package bears a message of good will and the name and address of the individual donor. Write the American Friends Service Committee, 20 South 12th Street, Philadelphia, if interested.

Okinawa three years ago swarmed with American GI's who worked among mountainous piles of military supplies and munitions. Today, ships like the *Fleetwood, Sea Serpent* and *Lightning* are bringing a different sort of cargo to Okinawa. Twenty-two tons of shoes, one hundred and ninety-four goats, seven sewing machines, thirty-eight tons of school supplies, twenty-four bicycles, three thousand pounds of shortening, ten thousand Bibles printed in Japanese, eight thousand pounds of dried beef, eight tons of bedding, one ton of hog cholera serum, two hundred and twenty tons of assorted clothing—these are items typical of these new cargoes which bear not the stamp of a military organization but that of Church World Service, the united channel of the Protestant and Orthodox Churches and the only relief agency operating in Okinawa.

Alcoholics Anonymous, which had a humble beginning in 1935 with three members, now has 1,650 branches, with a membership of 48,613, and the movement is now spreading to many other countries of the world. The chief requirement for memebrship in this fellowship is a sincere desire to stop drinking.

MEDITATION AFTER CHRISTMAS

Let all triumphant bells give tongue,
Resouding from the hills of Earth,
And all the glad, proud songs be sung
Extolling Jesus' birth!

But let us pray, before pride starts
And triumph's songs are Heaven-hurled,
Remembering with humble hearts
How God so loved the world.

PATRICIA M. JORDAN

"FOR UNTO YOU"

Lay down your arms for this is Christmas night—
Old words, outmoded, meaningless and trite
Or else subversive, flouted or denied—
and so the Lord was crucified.
Lay down your arms. God's promise still is true,
Peace and good will come but through those who do.

LELIA S. MARSTALLER

AT THE TURN OF THE YEAR (1948-1949)

For all that reason in these troubled days
Preaches so eloquently of despair,
And dark prophetic faces everywhere
Blanch at the future dread on which they gaze,
I am disturbed by a perpetual blaze
Of most unreasoning hope, quite unaware
Of its immodest presence in the bare
Black ruined fortress of our yesterdays.

Because, for all our praying, still the earth
Rests in the lap of Mercy Infinite,
And neither human sin, nor Devil's spite
Can turn the aweful love that gave it birth,
And though in darkest pride we wander far
In every heart still shines the holy star.

KENNETH BOULDING

YOUNG FRIENDS BOARD MEETING

The mid-year meeting of the Young Friends Department, November 28-29, afforded us the opportunity to analyze carefully our work and make plans for the coming year. The Young Friends Department is made up of the Young Friends chairmen of each of the Yearly Meetings within the Five Years Meeting. This group and the Young Friends Secretary are, in reality, the youth division of the Five Years Meeting Board on Christian Education, and work in cooperation with it.

Each Yearly Meeting representative reported activities of the past year as a starting point for a discussion of the things which we do in common and in which the Young Friends Office can be of help. Thus far, program and publication services have been the chief enterprise. The Board edits the *Penn Weekly* and the *Penn Youth Quarterly*, and handles the Youth Program Files and Sustaining Program Service for those who subscribe to it. It is generally felt that the *Penn Weekly* is far superior to that which we formerly produced, but that the Young Friends' lesson units are a bit too advanced for the age group we are serving. It was recommended that the lessons be distinctly divided into units for each Sunday, and that they be carefully marked as lesson units, since some have been mistaking them for articles of interest only. We are happy to report that these shortcomings are being corrected as quickly as possible, and that lesson units for 1949 and 1950 are being planned accordingly.

In addition to this alteration, the Young Friends Office is preparing and distributing a guide booklet explaining the use of all the Friends Youth Publications. This booklet should be in circulation by February 15, and will be available through the Young Friends Office or through your Yearly Meeting Young Friends Chairman.

A question has been raised about the advisability of publishing materials for the intermediate age group. It was decided that we should make a survey of the Meetings through Yearly Meeting channels to determine how many intermediates we have, and what materials they are using. This will be carried out soon. When a request comes to your Meeting for this information, we hope that you will answer it promptly, in order that we might know how better to serve you.

Student Summer Service has been enlarged to include all the Boards of the Five Years Meeting and will be much expanded this year under the name of Volunteer Service Council. Project announcements and a booklet explaining the philosophy of volunteer work will be out soon. The Young Friends Department is, of course, taking an active part in this work, and will be largely responsible for the recruitment of personnel for the projects. Inquiries may be sent to the Volunteer Service Council, 101 South 8th Street, Richmond, Indiana.

Many Yearly Meetings expressed the need for some sort of study guide for courses in Young Friends camps and conferences. It was recommended that, as a beginning, the Young Friends Office should be responsible for the development of a curriculum guide in the field of interpretation and nurture of Christian experience on the intermediate age level. It is hoped that this guide can be in the hands of Young Friends Committees well ahead of the camping season.

It was recommended that we continue our interdenominational affiliations through the United Christian Youth Movement (UCYM), and that wherever possible we encourage cooperation with other religious groups on the local and regional level.

Reports of the Yearly Meeting Young Friends chairmen and workers were quite encouraging and are included in the January copies of *Penn Weekly* under the column, "Focus."

Those present were Leonard Hall, Indiana; Lewis Savage, Iowa; Ruth Day, North Carolina; Harold Smuck, Western; David Stanfield, Wilmington; Charles Thomas, Board on Christian Education; Lawrence Peery, Secretary of Young Friends Work; and Marshall Sutton, guest, American Young Friends Fellowship. Nebraska Yearly Meeting submitted a written report of their work during the past year in view of the fact that they were unable to have someone present.

Young Friends work in most areas is showing definite evidence of growth, and we are confident that with the cooperation of the local Meetings, the Yearly Meetings and the Five Years Meeting, a real Christian Testimony in the youth field can be built.

LAWRENCE PEERY

An organization to Encourage People to Quit Organizations has been formed and is known as O. E. P. Q. O. It was proposed by Dr. Howard W. Stone, pastor of First Presbyterian Church in Franklin, Indiana. O. E. P. Q. O. has no officers, no dues, no meetings, no activities, no projects. Its motto is "Be a Quitter." Its password is "No." Wait a moment. Let's not over-do this!

From Our Readers

FROM A FAITHFUL READER

Editor, THE AMERICAN FRIEND:

In sending my renewal subscription, I should like to say that I am finding THE AMERICAN FRIEND increasingly helpful, the editorials, the devotional page, as well as other fine articles. It stands high in my list of Friends' papers. With all good wishes for its future usefulness and prosperity and with warm personal regards, I am

ELLA R. FIRTH

Toronto, Canada

WE ARE CORRECTED

Editor, THE AMERICAN FRIEND:

I have been much interested in your editorial stand in regard to peacetime conscripton. On the whole, I agree with your position that non-registration should grow out of a deep inner conviction in regard to the un-Christian and evil nature of the law. I am not much interested in a crusade for non-registration which has to be forced. It must rise from within the souls of our young men. I feel strongly that Friends should carry on an indirect crusade in the sense that they cultivate such a deep conviction in the hearts of their eighteen-year-old-sons that they will have this inner spirit that revolts against a law that violates the plan of God.

I do, however, feel that you are absolutely at fault in the November 11 issue of THE AMERICAN FRIEND. In your editorial you say, "Registration day is passed and the question of civil disobedience as it relates to the present Selective Service Act is a sleeping issue." How can this be true when the law states that all young men must register upon reaching the age of eighteen?

Naturally, I am disappointed in Walter Wilson's article. According to his line of reasoning, Friends in George Fox's day should not have practiced civil disobedience for fear of weakening the civil authority of the day, nor should they in pre-Civil War days have circumvented the Fugitive Slave Law. Now that his article has been printed, I wish you would print a full-page article supporting civil disobedience.

LINDLEY J. COOK

Since all young men must register upon becoming eighteen, the present discussion of civil disobedience will be pertinent so long as that law exists. It may be a "sleeping" issue, but it isn't dead. A strong article regarding obedience and disobedience of law is forthcoming. It is written by Professor Paul I. Miller of Hiram College. The Editor.

The Sunday School Lesson

For January 16, 1949—The Boyhood and Youth of Jesus

Luke 2:39-52, Mark 6:3

"I have a profound respect for boys. Grim, ragged, tousled boys in the street often attract me strangely. A boy is a man in the cocoon, his life is big with possibilities. He may make or unmake kings, change boundary-lines between states, write books that will mold characters, or invent machines that will revolutionize the commerce of the world. Be patient with the boys; you are dealing with soul stuff." So wrote Elbert Hubbard, and others have often felt the same reverence in the presence of boys and girls.

The writers of the Gospels were intent upon the years of active ministry of Jesus. They did not satisfy our curiosity about Jesus' boyhood. Some other writers, in what we call the apocryphal gospels, have tried to supply this lack, but with poor success. Other more modern writers have called upon their imagination in trying to fill the gap of the hidden years. But we do not yet know all that we wish about those early years.

It is possible, however, to piece together a considerable amount of information which throws light upon the boyhood of the Master. It is possible to know much about the period in which Jesus lived, the customs of Galilee, the Jewish practices in regard to children, and some local history in regard to Nazareth. In addition we know something about Joseph and Mary, about the kind of people they were, the way they lived, their general atitude and ideas. We know that Jesus was the oldest child in a large family, and we can in some measure imagine the influences of that fact upon a sensitive child. We have some knowledge about the work of a carpenter, and can sense the relationship of manual work to spiritual ideas.

The apocryphal stories are surely wrong when they suggest that Jesus went about with a halo about his head. His own brothers, who had lived with him all his life, doubted that there was anything unusual about him. Even Joseph and Mary failed to understand him, although they were probably more sympathetic with him than his brothers were.

The whole import of the gospel story of his boyhood is that of naturalness. He grew, as all boys do grow, in wisdom and in stature. The one insight which we have which gives a hint of the future, is in the visit to Jerusalem. A bright boy of twelve can sometimes talk with the learned doctors of religion, but evidently Luke means to say more than this. He was "both hearing them, and asking them questions." And they were astonished at his understanding and his answers. It was not just a bright boy which astonished them, but his deep understanding of spiritual things. They were to marvel far more later at his spiritual insight.

His reply to his mother's questions is still more revealing. "Knowing me, what else would you expect me to be doing?" He indicates that this was not an incident in his life, but it was the kind of behavior anyone would expect, having known him before. It helps me to see Jesus accepting to the full the life of humanity, "growing in wisdom and stature," having life unfold slowly through insight and understanding, and coming in the fullness of time to the realization of his mission in the world.

Questions:

1. Why was the age of twelve important to a Jewish boy?
2. Is it surprising that his parents did not quite understand him?
3. Do you think it unfortunate that we have so little information about Jesus' boyhood?
4. Would we understand him better if we knew more of his early life?

RUSSELL E. REES

For January 23, 1949—Jesus and the Preparatory Ministry of John

Matthew 3:4-17; Luke 1:59-67, 76-80

It would be hard to imagine two men more different than John and Jesus. But the difference is largely external, for they had many things in common. John belonged to the ascetic tradition in Judaism. He revolted against civilization, against the customs of clothes and houses and food. In this he was the opposite of Jesus who seems to have had no hostility to those customs. John also used as his central method, the baptism in running water, an old custom in Judaism. Jesus on the other hand seems to have made no use of the custom at all. John's message was one of judgment and condemnation, while the message of Jesus was more concerned with the forgiveness and the love of God.

It might be supposed that since these two men were so different in outward method and message that they belonged to two religious worlds. In fact, there is some evidence that a John party opposed the Jesus party in the early church. But these parties surely received no sanction from either of the originals. The respect which John had for Jesus, "the latchet of whose shoes I am not worthy to unloose," is matched by the respect of Jesus for John, for "among them that are born of women there hath not arisen a greater than John the Baptist."

However, it is not difference between these two which the New Testament emphasizes, but their common concern. For each of them began his message with the word, "Repent." John challenged Judaism, and especially the Pharisees, with the spiritual insight that formal religion and racial purity were not enough to save a man. A better life, more honesty, greater purity, kinder dealings with neighbors were necessary, not just a claim to be "sons of Abraham." Jesus certainly did not minimize these in any way; in fact he went farther than John in calling for a life "perfect, as your father in heaven is perfect."

John represents the conscience of Judaism standing in judgment upon the sins of men. Jesus represents the forgiveness of God offered to man in his sin and weakness. John could warn men to flee from the wrath to come, but Jesus could say, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

The effectiveness and the need for John's message is unquestioned. He stands in the line of the great prophets of Israel and holds the plumb line alongside the national life. He was fearless and ethically courageous, and he has been followed by many who have spoken in his spirit. But no one ever called him a saviour. He was as men have said, a fore-runner, one who prepares the way for one greater, for one who has a hope and a redemption.

What we men need is not just to be told we are wrong; that we know all too well. But we need to be told also that in our struggle for the good life we are not isolated and alone, but that God is on the side of the struggle for good, and to see as we have seen in Jesus, the evidence of this loving concern of God for our redemption. So Jesus went far beyond John in his ministry. While we call John, prophet, we call Jesus, Lord and Saviour.

Questions:

1. Are both the methods of John and Jesus needed today?
2. What do you think of the effectiveness of John's method for today? Would he be effective now?

RUSSELL E. REES

Friendly Life — Far and Near

Moses Bailey, Emmett Gulley, and Levinus Painter are Five Years Meeting Friends slated for service in Palestine as the Service Committee responds to the invitation of the United Nations.

* * * *

The five-room addition to Fairview meetinghouse, Wilmington Yearly Meeting, has been completed, and two new oil furnaces installed. The main part of the building is to be redecorated in January. A rededication day is planned for a Sunday in early spring.

* * * *

Friends of Anna Farr Carey will be interested in knowing that her new address is 252 West Cleveland Avenue, Freeport, Illinois. She is giving long years of service as a minister among Friends. From 1892 to 1903 she served on the Jamaican Mission field.

* * * *

Many American Friends will remember John and Dorothy Sinton of Ireland. Ever since their recent visit in America, Dorothy Sinton has been under the doctor's care with a heart difficulty. Their friends in America will feel a deep concern for their welfare. Food rations are very short.

* * * *

The placement bureau of the Friends' Council on Education is resuming activity. Those interested in teaching positions, as well as headmasters of Friends' schools, are urged to write to the office, 20 South 12th Street, Philadelphia 7, specifying their needs both immediate and future.

* * * *

The next meeting of the American Friends Service Committee is being held in Philadelphia, on January 7 and 8, in the Friends' meetinghouse, 15th and Race Streets. The Committee makes a special effort at its January meeting to have Friends from many areas present, even from the Pacific Coast.

* * * *

Under the title, "Gathering a People to the Lord," the third Wyck Seminar will be held at 6026 Germantown Avenue, Philadelphia, January 15 and 16. Those attending should write John H. Curtis, Hillside Avenue, R. F. D. 2, Princeton, New Jersey, sending three dollars registration fee.

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A conference on military training will be held after the holidays at Scattergood Friends School, West Branch, Iowa. Harold Chance, of the American Friends Service Committee, will be a leading speaker. The religious bases for both pacifism and militarism are announced as topics.

* * * *

Those who remember Margaret Frawley and her Stellar service during the occupation of France will be glad to know that the fund which she left to the Service Committee is being supplemented. It will be used for the collections and preservation of mothers milk, to be used in French hospitals where special attention is given premature babies.

* * * *

The Friends World Committee, American Section, and the Friends Fellowship Council will hold their annual meeting, January 14-16, in the Friends meetinghouse, 2111 Florida Avenue, Washington, D. C. Our responsibilities for outreach in America and in the world will be discussed by two panels of Frineds, as the high points in the sessions. Meetings begin at 1:30 p. m. on Friday and end on Sunday afternoon.

* * * *

The Board of Directors of the American Friends Service Committee has announced acceptance of the United Nations' invitation to participate in its Palestine Refugee Relief Program. The invitation, signed by Trygve Lie, United Nations Secretary General, asked the Service Committee to assume responsibility for the United Nations refugee program in the Arab-controlled areas of southern and southwest Palestine adjacent to the border of Egypt.

* * * *

The Friend (London) reports that Gerald Bailey, director of the National Peace Council, is resigning that post at the end of the year, after nearly twenty years' work for the Council. He feels the need for a respite from arduous organizing responsibilities and is likely to take a vacation lasting some months, but he expects later to take up some form of international work again. For the present, he is continuing to be acting chairman of the World Union of Peace Organizations, established in Switzerland in 1947.

* * * *

On December 7, Moorestown Friends School, Moorestown, New Jersey, was the center for the meeting of the Council of Internes and Beginning Teachers, the young teachers' group which is organized every year under the sponsorship of the Friends' Council on Education. A total of thirty-four internes and beginning teachers from fourteen schools visited classes in the morning. At the business meeting in the afternoon, many expressed the need and the importance of opportunities for young teachers to visit other schools, both public and private, and meet to evaluate their experiences.

Friendly Fellowship

Spiceland Quarterly Meeting was held at Spiceland on December 11. At the meeting of Ministry and Counsel Floyd Kirk of Kennard was recommended as a candidate for the ministry after he meets the requirements of the Yearly Meeting. Following the business, a discussion was held on the attitude Friends should take toward those boys who are imprisoned for protesting against the war system. It was felt that everyone should follow his own conscience and Friends should uphold them in that. The worship service followed; the program having been arranged by Carl Hinshaw with Homer Coppock as the speaker. Homer Coppock traveled in Europe last year and witnessed the distress. He announced the results of the successful clothing drive held in Richmond. Seven and a half tons of clothing will be sent by Friends to arrive in Europe soon after the holidays, but he pled for additional giving. Wayne Myer of Spiceland presided at the business session when reports from the various departments were given.

* * * *

Farmland Friends Meeting enjoyed a very fine program on Sunday, December 19, when the Program Committee presented Oros Peacock, Lucille Keevera, and Doris Randolph, young Friends, to a capacity audience of one hundred and seventy persons. In the evening, the intermediate choir, under the able leadership of Jean Humbarger, presented a musical program. A free will offering was taken, the proceeds of which were to be used to help finance a trip to Quaker Haven next summer.

* * * *

The Friends Meeting in Seattle is the only Protestant group serving the religious needs of a newly developed district. The morning worship period will be a Quaker meeting, with its appeal in worship and action. The First Day School is being planned in accordance with the best educational practices known, and will be a community Sun-

day School. A fourfold educational program has been started. A Forum on world trends, national events, and culture of the inner life has been inaugurated. Speakers will be well informed on the various subjects. It is the purpose of the Meeting to serve the community and to minister the Quaker message.

* * * *

Richland and Woolson Friends in Iowa have cooperated in making extensive improvements on their parsonage by enlarging the basement and installing a new furnace to replace the old one. With a new water system and fully-equipped bathroom, sanding and refinishing of floors, paint and paper, the parsonage has taken on a new look. Orin and Oshea Hutchins, the new pastors, are starting on their work in a splendid way. On the afternoon and evening of December 3 they held open house, and more than one hundred called and registered in their guest book. The ladies of both churches served dainty refreshments to the guests. Each guest from Richland Meeting brought donations of food to the pastors and, on the previous Sunday, Woolson Meeting held the annual Harvest Home Sunday with birthday offerings given for missions as well as donations of food given to the pastors. A basket dinner was held at noon, with two roasted turkeys furnished for the dinner by Mr. and Mrs. Raymond Swartzwelter. Both occasions were great successes; good feeling prevailed; and all were happy in pronouncing Orin and Oshea Hutchins perfect hostesses and earnest servants of the Lord.

In the Larger Circle

The World Council of Churches has issued a call for 100 American Christian youth to volunteer for reconstruction work in Europe during the summer of 1949. Pointing out that "European young people are hungry to meet mature, thoughtful, understanding Americans and dedicated Christians," Rev. William Keys, secretary of the World Council's Youth Department, declared that work camps for Christian reconstruction had already been set up in France, Germany, and Italy by the World Council's Youth Department last summer.

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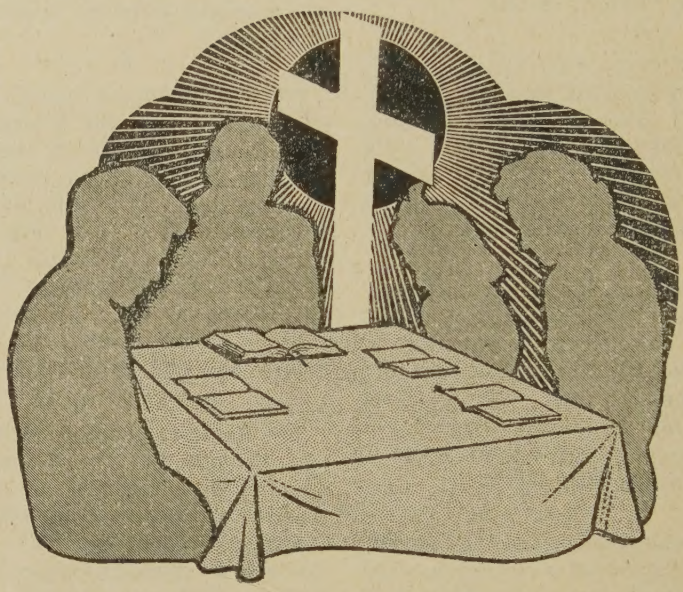
FRIENDSVILLE ACADEMY **A Quaker Boarding School**

Located 20 miles southwest of Knoxville, Tennessee, in the foothills of the Great Smokies, **has room for ten more girls and 3 more boys, ages 11-17 years, in its dormitories.** For information as to school term, dates, and costs, address, The Principal, Friendsville Academy, Friendsville, Tennessee.

Friendsville Academy was established in 1857 and has served continuously ever since. A cooperative work program in connection with regular school work has been carried on there for many years. Home Economics, Manual Training, Commercial Subjects and Music are offered, in addition to regular academic courses. A large farm is owned and operated by the school which affords additional experiences for students in certain areas of farming and gardening. Occasional trips are arranged for field studies throughout the TVA territory near-by. Basketball, baseball, tennis and roller skating are favorite sports in which most of the students engage.



IN THE SHADOW OF THE CROSS

THE Lenten Season is a time when all Christendom begins to look seriously toward the greatest of holy days - - Easter. Christians again become conscious of the fact that they are living in the shadow of the cross.

The Lenten Season is a time when millions of people give at least a few minutes each day to meditation, Bible reading and prayer. The Upper Room will help you then, as it helps people by the hundreds of thousands the world over. Join in this great fellowship!

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THE UPPER ROOM
Nashville 4, Tennessee

BIRTHS

CLEARFIELD—To Elvin and Gertrude Osborn Clearfield, a son, Ronald Davis, on September 17, in Philadelphia, Pa.

GILES—To Sidney and Corrine Giles of Ann Arbor, a daughter, Elida, on June 28, at Indianapolis, Indiana.

HADLEY—To Jesse and Josephine Karnes Hadley at Hillsboro, Ohio, on December 5, a son, David William.

MATZKE—To Robert G. and Mary Hill Matzke on October 12, a son, Robert, in Indianapolis, Indiana.

MAY—To Harry and Virginia Casey May, a daughter, Elaine Andrea, on October 28, at Indianapolis, Indiana.

OVERMAN—To Jesse V. and Marilyn Whitaker Overman, a daughter, Lynda Ann, on November 16, Indianapolis, Indiana.

SMITH — To Richard and Virginia Binns Kelsey Smith, a son, Howard Christopher, in Wilmington, Ohio, on November 19.

TERRELL — To James and Harriett Peelle Terrell of New Vienna, Ohio, a son, Jonathan Peelle, on December 13.

WILSON—To Maurice and Vivian Wilson, a daughter, Susan Elitha, in Indianapolis, Indiana, on July 2.

ENGAGEMENT

Romania Osborn of Muncie, Indiana, announces the engagement of her daughter, Rachel, pastor of the Meeting in Denver, Colorado, to Earl Lockerby of Farbins, New York.

MARRIAGES

BURN-GOERKE — Evelyn Thobent Goerke to Neal Burn on November 14, in Brooklyn, New York.

WARD-CHAPPELL—Grace Lee Chappell, daughter of the late Edward L. and Mary L. Chappell, to Joseph W. Ward at the home of Rev. E. G. Willis in Elizabeth City, North Carolina, on November 24.

GOLDEN WEDDING

NEWSOM—Luther and Rosa Newsom celebrated their fiftieth wedding anniversary at their home on Stanton Avenue, Orange County, California. They are charter members of the Alamitos Friends Meeting, near which they live.

DEATHS

SMITH — Rena P. Smith of Marion, Indiana, on November 28, in her ninety-second year. She was united in marriage with Robert L. Smith in 1877 and all their married life was spent in Grant County and they were active in the work of the Second Friends Meeting of Marion. Since the death of her husband in 1936, she has made her home with her daughter, Irma Kimmel of Chicago. She is also survived by another daughter, Lodie R. Stallsmith of Hartford City, Indiana; two granddaughters, and a great grandson. Russell Rees conducted a short service in Chicago and Luther Addington conducted the service at Second Friends in Marion, Indiana, where interment was made.

UTTER — Eric William Utter, infant son of James R. and Mary Catherine Utter, on October 24. Services were held in Indianapolis with Herbert Huffman officiating.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets. Meeting for Worship 10:30. Mid-week meeting Wednesday 7:45. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a. m.

ORLANDO, FLORIDA

Friends Meeting, First-day at 11 a.m., Sorosis House, 108 Liberty Street.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.,Y.F.S.C.E. 6:30 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. LOUIS, MISSOURI

Meeting for Worship; Sunday 11 a.m., 1528 Locust Street. For information call Flanders 3116.

ST PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

The Company's fiscal year ends Tenth month 31st. It has always been this date since the old days when the Inn was open only in summer. It marked the close of the year's activities. It has been a prosperous year but not quite so good as 1947. In the early days the profit on the sale of lots was an important source of revenue, but with every effort of the Board not to increase the population of the Settlement no company lots are now sold unless some property owner, for his protection, wants to buy a next door vacant lot. Some lot owners, however, who have changed their minds and decided not to build have sold their holding, and among these are lots 321 and 322 on the top of Buck Hill, which have been purchased by Dr. Frank D. Fackenthal, who has been long associated with Columbia University, N. Y. He was acting President after the death of Dr. Nicholas Murray Butler and served until Dwight David Eisenhower was installed. Dr. Fackenthal will build his home when opportunity offers. We are delighted to welcome him to the Cottage Community—his family has long been interested in Buck Hill.

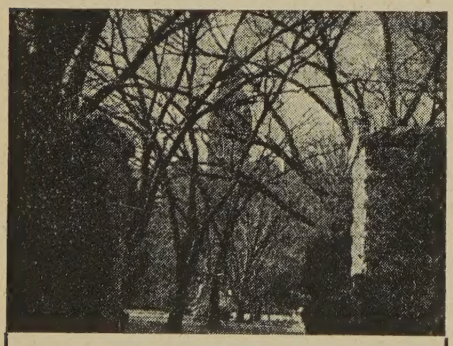
THE INN

BUCK HILL FALLS, PENNA.

"His worth is warrant for his welcome."

SHAKESPEARE

—Two Gentlemen of Verona



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Applications must be in hand by Third Month first. For application forms address:

JAMES F. WALKER, *Principal*, Westtown School
Westtown, Pennsylvania

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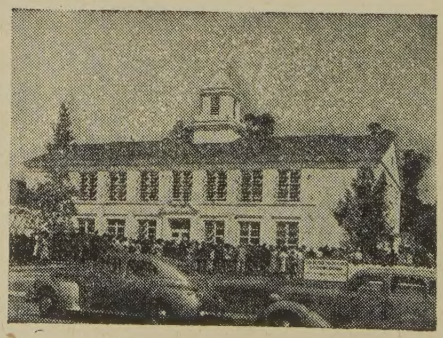

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